

The Relation between Unchangeable God to Intrinsically Changeable World According to Mulla Sadra

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The most important beginning point in Mulla Sadra's philosophy is the fundamental reality of existence (principality of existence). It means that the fundamental reality of the world is not things of the world and existence is an attribute of all existent things; rather, the existence (its truth not its notion) is occupied the reality of the world and thingness is figuratively real. The truth of existence is fundamentally real and our mind by boundaries of existent beings abstracts the meaning of thingness.

Avicenna and others before Mulla Sadra believed that because the change to which must be done on a thing which change occurs on it, therefore, we may have motion in accidents of a thing, thus it is not possible to have change and motion in a substance. As Mulla Sadra believed in the principality of existence, he attempted to examine motion and change in existence. After some arguments, he showed that not only change may occur in substance but also every change in accidents shows the movement in substance. Because accident and substance are two modes of existence, therefore change and movement must be ascribed to existence. Every change in accident refers to a change in substance and both refer to change in existence. But, it is demonstrated that only matter that is a combination of potentiality and actuality can be changed. Therefore according to the principality of existence, the existence of material things must be a kind of unrest existence that can not be unchanged. Unchangeability is the characteristic of immaterial things.

However, there remains a problem: if God is unchangeable, therefore how can we explain the act of God in the material world that is changeable? How did Mulla Sadra solve this problem? I am going to examine his solution